1: McGee E-5 (1894-1895)1898 NU31 Seri NU31

greatly reduced. The leading clans are those of the Pelican, the chief tribal tutelary, and the Turtle, a minor tutelary. At present polygyny prevails, professedly and evidently because of the preponderance of females due to the decimation of warriors in battle; but both custom and tradition tell of former monogamy, with a suggestion of polyandry. The primary marriage is negotiated between the mothers of the would-be groom and the prospective bride; if the mother and daughter in the latter family look with favor on the proposal, the candidate is subjected to rigorous tests of material and moral character; and if these are successfully passed the marriage is considered complete, and the husband becomes a privileged and permanent guest in the wife's household. Family feeling, especially maternal affection, is strong; but petty dissensions are common save when internal peace is constrained by external strife. The strongest tribal characteristic is implacable animosity toward aliens, whether Indian or Caucasian; certainly for three and a half centuries, and probably for many more, the Seri have been almost constantly on the warpath against one alien group or another, and have successfully stayed Spanish, Mexican, and American invasion. In their estimation the brightest virtue is the shedding of alien blood, while the blackest crime in their calendar is alien conjugal union.

The Seri vocabulary is meager and essentially local; the kinship terms are strikingly scanty, and there are fairly full designations for food materials and other local things, while abstract terms are few. Two or three recorded vocables seem to resemble those of the Yuman languages, while the numerals and all other known terms are distinct. The grammatic construction of Seri speech appears not to differ greatly from that of other tongues of Sonora and Arizona; it is highly complex and associative. The speech is fairly euphonious, much more so than that of the neighboring Papago and Yaqui Indians.

The Seri Indians appear to recognize a wide variety of mystical potencies and a number of zoic deities, all of rather limited powers. The Pelican, Turtle, Moon, and Sun seem to lead their thearchy. Creation is ascribed to the Ancient of Pelicans—a mythical bird of marvelous wisdom and melodious song—who first raised Isla Tasnę, and afterward Tiburon and the rest of the world, above the primeval waters. Individual fetishes are used, and there is some annual ceremony at the time of ripening of cactus fruits, and certain observances at the time of the new moon. The most conspicuous ceremony is the girls' puberty feast. The dead are clothed in their finest raiment, folded and fastened in small compass like Peruvian mummies, placed in shallow graves, and covered with turtle-shells, when the graves are filled with earth and heaped with stones or thorny brambles for protection against beasts of prey. Fetishes, weapons, and other personal belongings are buried with the body, as well as a dish of food and an olla of water, and there are curious customs connected with the place of

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vided for other creatures and even 2/3 of the insects. This indicates on one hand the connection between this type of knowledge and economic activity of the adults and on the other hand between the Seri boys' habit to collect and play with all sorts of animals from very early age. This knowledge of the habitats sometimes is even reflected in the aboriginal name of the animal such as for example the use of suffix or prefix *ax* meaning water in several forms associated with water.

Migrations

In contrast to the ecological distribution, knowledge of animals' migrations stands somewhere very near the very bottom in the richness, detail and accuracy. There is but bare suggestion of migration among the mammals and birds and where it does exist among the latter it curiously includes all three overwintering species. This is in contrast to this lack of knowledge or perhaps interest (or both) of migrations of all other animals, Seris' knowledge of the fish migration is much richer. Here at least there is a distinction between the migrating numbers and the size of fish: large fishes migrating supposedly singly, little ones in "millions."

Rhythmic Activity

Rhythmic differentiation is interesting because it clearly divides animals into the nocturnal, diurnal or those that are active in day and at night and because there is a clear association by the groups. Thus all marine animals are considered as both diurnal and nocturnal. But there are also differences in the relative degree of knowledge of different classes. While reptiles, amphibians and mammals stand at the top, the knowledge of this type of behaviour in birds is very fragmentary and in the insects scant and inconclusive, while for the molluscs non-existent.

In this respect, the reptiles probably are most clearly defined and best known.

There is also a clear recognition of the existence of the noon siesta or at least of slowing up of the animal activity. But this applies to the terrestrial animals and there is no suggestion of the siesta for the inhabitants of the sea.

Toxicity

At the apex of toxicity as a group stand unquestionably reptiles and amphibians, with the insects coming next and the marine animals which I loosely brought together under the heading of "miscellaneous" a poor third. Of the reptiles and amphibians 11 species are considered toxic, in various degrees and another seven as dangerous, 44 and 28% respectively, making the total an impressive 72% of all reported species. Among the insects about 20% are considered dangerous and fewer yet toxic; among the mammals fewer yet, with the bat only listed among the toxic forms and that on a disputed evidence; among the birds the eagle as the only dangerous beast and that admittedly on the hearsay; and finally among the molluscs none at all.

The fact is that only rarely these ideas were amiss and only few forms are believed dangerous

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Dialect 3 was spoken by Band VI. This dialect, which is also extinct, is described by the informants as musical and is referred to as "singing talk." Expressions which are recalled are characterized by sharp pitch contours and heavy stress. Several grammatical constructions from this dialect have been found to contain morphemes unknown to present-day speakers.

The elicitable utterances and expressions of dialects 2 and 3 appear to employ the same segmental phonemes as present-day Seri.

BAND SUBDIVISIONS

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Three of the six bands were subdivided. The territorial subdivisions of those three, Bands I, III, and VI are shown on Figs. 3-5.

Band I

Band I became divided into six groups, each group occupying a subdivision of the band territory. Each such subdivision was called an *i?iziiting*. The name of the most prominent camp in each *i?iziiting* was generally used also as the name of that subdivision. The names of these subdivisions are;[4]

zaah ?akaila	"(arrows) shot at the cliff"
pailk ?aokwt	"driftwood huts"
xpano ?ax	"fresh water in the sea"
?aasixp	"white mesquite"
?axwli?om	"place of clams"
xapoya?	"sea lion . . ."

Band III

This band became subdivided into fifteen groups, named as follows;

?ah?ax	"whichever water"
kiazin	"long and narrow"
sakpatix	"_____"
?aank	"clam (species of)"
?atkisa	"rotten testicle"
taih it	"willow trunk"
inoo?kw kixax	"rattling stone bay"
xniizk	"facing the wind"
takata	"_____"
?eeme	"camp"
?ast ?ax	"stone point (of arrow)"
sosnitaa	"in front of Alcatraz Island"
xoxaokl	"the large ones"
kail iti ktamkw	"men of the dry lake bed"
?ax ipak	"the other side of the water"